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Philosophy and Facts.

WRITTEN FOR THE LIGHT OF TRUTH.

The New Departure for Honest Men and Women.

Human Brotherhood the Essence of Religion
THE SALVATION OF THE REPUBLIC.

Credulism and Wealth Destroy our Spiritual Health.

JOS. RODES BUCHANAN, M. D.

The burning truths shining out in your editorials and in the recent essays of Prof. Loveland and the poet Clark and others ought to set the world on fire, but will hardly warm the surface of the moribund bog in which our nation is sinking and dying.

That we have substantially lost our Republic and are tamely drifting into either chaos or despotism, I have heretofore shown, and many others have shown and urged the same terrible truth, but a nation absorbed in the selfish struggles for wealth which Carlyle well called a "hell-scramble," and in the sufferings of the despairing classes in dreary homes above all which we fear the mad revelry of wealth, will not listen to the loudest or most eloquent call to duty, and therefore have I said and still repeat, while shallow-pated optimists are crying all is well and our country in all things is approaching, that our country is doomed to convulsion.

I do not see that at this date either eloquence or Spiritualism or political action, such as is possible now, can avert the collision of the mighty forces that are drifting in opposite directions more rapidly than the North and South were drifting forty years ago.

All that can be done is to prepare for the crash, not by sprinkling rose water around and spending our time in repeating the a b c of spiritualism, the spirit tests, etc., if we could never progress beyond the kindergarten, but by spreading fearlessly and actively, far and wide, the gospel of redemption—the truth that humanity is reaching its manhood and that man, as I have long been teaching, has the capacity in himself of reaching into the past and into heaven, learning all of the angel world, and the law of life which is the law of love, and standing thus in the light of heaven, no longer depends upon the flimsy records of the past, for we know vastly more of God and heaven and divine law than did our ancestors of other centuries.

The Brotherhood of Humanity is the simple truth, the essence of all religion, and is clearly taught by our ascended friends who have outgrown the hereditary falsehoods of earth life.

This I urge to break the bonds of that credulity which has its forged credentials from Rome, falsely assumes the name of Christianity and is still, as it ever has been, a monstrous incubus on the human race to hinder all progress, having even been the chief hindrance of all reforms—formerly by the sword, and now by its unlovely alliance with all the incorporated despotism, which crush humanity to-day, driving millions to the verge of starvation and suicide.

This is the noble mission of Spiritualism—not to sing sweet lullabies but to manipulate the human mind, and for this we need the power of vigorous thinkers, who sometimes speak through the LIGHT OF TRUTH.

This is the preparation I ask, to assert the freedom and the brotherhood of humanity, and then begin the real work of the salvation of the great Republic.

It is to assert the inalienable rights of man, the right of the nation to the soil on which it lives against all the claims land monopoly—the half-evident truth which I first fully presented in 1847, and which Henry George has developed into national and international agitation.

It is to assert that the inalienable right of man to "life, liberty, and the pursuit of happiness" is but a barren abstraction under a social system which leaves the landless man at the mercy of unlimited (often stolen) wealth to be shut off from all the sources of life, deprived of every opportunity to labor for himself, entitled only to travel in silence on the highway (for if he asks for bread he may be arrested) until he finds a peaceful home at the bottom of the ocean, unless in his despair he believes that if he must perish who are prosperous and heartless shall perish with him. That is the grim alternative toward which our hell-born social system is driving the honest laborers by the million, while the hollow-hearted leaders of society in Church and State look on with scornful indifference.

Let us then raise the cry—a political cry and a religious cry at present, and, if need be, a battle cry in the future for the brotherhood of humanity, which Church and State have denied, and demand that the nation which has provided all the monopolizing measures necessary to starve the millions into a slow death, shall protect their lives by providing the labor by law for all who have been deprived of labor by corporate greed!

I have been calling for a department of productive labor, under our government, either State or national, competent to protect honest labor from being trampled to death by corporate capital. My demand has not been responded to by voices enough to make it heard. Can not the LIGHT OF TRUTH, which enlightens many minds, speak out in the eloquent force on this vital demand—the first great measure to save the brotherhood of humanity, long before the desperate monopoly of land can be broken up.

It is a cheap, a costless remedy, for our "hall-scramble," for the labor of an industrial army under the guidance of the true and capable captains of industry whom we do not find in politics will amply pay itself and cost the nation nothing.

I do not propose this with any serious hope of averting the storm and the wreck which are to come on after I shall have left the earth scenes (which I can witness for only a very few years longer) but to build a life-boat of social institutions of justice, which may survive the wreck, like a Noah's Ark, and bless the generations of the coming century.

If every spiritual platform would raise the cry for the rights of man—the salvation of the down-trodden, the brotherhood of humanity in this life as well as the "sweet by and by," the nation might be saved.

And at the same time we should demand the destruction of those vast monuments of human slavery, the millionaire estates absorbed from the commonwealth which have doomed the millions to hopeless poverty.

I have asked, but this demand has not yet been echoed, that the commonwealth, from which that vast wealth was absorbed, shall reclaim its own, as sure as the vampire absorbs or the pirate has left the millions, and that no young man should in any case be allowed to inherit more than a hundred thousand dollars. The most dangerous class in society, the class which is incompatible with an honest democracy, and what has already usurped all power in this so-called republic, is the class of millionaires—should never be allowed to increase by inheritance, and no young man should enter the arena of life armed and equipped with power to command the homes of tens of thousands, and to trample down all who stand in his way.

Let us then, if we would make a future republic possible, demand the department of productive labor, the abolition of land monopoly, and the abolition of millionaire inheritance; and if these principles are in time instilled into the public mind, they will make the ark of salvation for the coming republic of the twentieth century.

Millionaires may possibly arise from accident or the genius of invention, but no just and honest man will die a millionaire. That was the sentiment of John Wesley, that founder of a Methodism which has already lost its honesty and hugs its millions. That was the sentiment of Jesus Christ, of whom we have so falsified an account in the fraudulent New Testament manufactured at Rome, and if I had a million I would consider ten dollars a week sufficient for my personal claims and hold the rest as a sacred trust for the enlightenment, relief, and redemption of the world. So should all men who profess to have any conscience. And when the millionaires in New York dare to insult its misery as they are doing now, by erecting their palaces—while its children by thousands are crowded out of schools—while one third of the population is daily but not successfully struggling with "the wolf at the door," and a thousand are every week driven to graves in Potter's Field, and on an average one a day driven to suicide—a similar condition existing in all our large cities—the four millionaires who insult this misery by erecting four palaces, at a cost of ten million dollars, should be hanged out of civilized society and the tax-gatherers in it should make the repetition of such a crime impossible. The man who diverts millions from humanity to private ostentation is a criminal, and from such criminals will come the destruction of our republic.

The N. S. A. Convention Proceedings.

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WRITTEN FOR THE LIGHT OF TRUTH.

What Should be the Relation of Spiritualism to Science?

A Mistake to Think Spirits Know Everything.

CONCEIT AND IGNORANCE.

Spirits Not Qualified to Study Material Science.

METAPSYCHICS.

C. H. MURRAY.

I not infrequently see articles written by avowed Spiritualists, in which the broad questions of science are treated with disrespect and sometimes even with contempt. I regard this as a wrong course. It generally comes from parties who are unfamiliar with science, who have made no profound study of any of its branches, and who would not be able to define what science includes. Such persons believe that they know enough of a subject when they interrogate some decimated soul and get his views, which they credit as being more valuable than any information they might obtain from books. It is exceedingly seldom that such would be the case. It has been found a difficult matter to obtain much of importance in the direction of science, through spirit communication. Spirits that are most in habit of communicating appear to be deficient in scientific knowledge and profuse in confidence—or, I might say, conceit. They often give answers that are known to be erroneous, and some of which, if accepted in good faith, would subvert the valuable acquisitions that have been so slowly and laboriously accrued by the students of nature.

The great mistake made by many in interrogating spirits is to think that because they are "dead" or have thrown off the body, that therefore they should know almost anything and be fully competent to give exact information on any subject. They are ignorant of any branch of science when death comes, they will be ignorant of it yet. They carry their deficiencies and prejudices with them. Knowledge does not come unsought either here or hereafter, and the many and minute relations that attach to any subject must be acquired by research and application. I have no doubt that spirits make far more rapid progress in investigating subjects in their realm than we do in ours; but it should not be forgotten that they exist in very altered conditions from our own, and instead of being better qualified to make investigations of matter, as we know it, they are less so. They tell us that they often have to come back and make a study of things through those engaged upon them here. How misleading then it is to accept the views of some Indian spirit on the subject of astronomy or natural physics. We see quite lengthy articles written by people upon subjects they know nothing about; these are made up of assumptions, idle speculations, and vagaries that they have counted over in their minds, until they really believe them, their deductions are unworthy of being considered as scientific. Now let those fellows go over into the spirit world and how prolific they are in furnishing opinions in any line of investigation.

True science holds a definite and firm place, and is founded upon collated facts that are incontrovertible. If any superficial person disbelieves this, let him explain how it is that an eclipse can be calculated fifty years in advance, and so accurately, that the time will be defined within the fraction of a second. The men that do this are not hallucinations or fakirs. The number of factors that enter into the calculation of such a problem are so vast that but few people can grasp them—not having the natural ability to do so. How immeasurably great is such an accomplishment beside some of the absurdities published from spirits that pander to the credulity of ingrates, and give grotesque accounts of the inhabitants of Jupiter and Mars. The majority of scientists not having learned to winnow the grain from the chaff in this direction, are disgusted by such stories and are led by them to discredit all phenomena that are attributed to spirits. Notwithstanding this, science is the best ally that Spiritualism has. It has dispelled a thousand superstitions and priestly follies, and so far emancipated the human mind that Spiritualism is a possibility. The facts of science are lifting men from the cringing position of cowardice and causing them to stand erect in courage and hope. The dogmas and vapors that once obscured the intellect of man are being dispersed by a better comprehension of the laws of nature and a greater confidence in her steadfast operations. Physics, as it is now taught in many of our schools, is to be a great blessing to the future generations. The old alchemists, when they used to be making experiments, and the ingredients of their test would violently explode, thought the devil was in their earthen pots, and to prevent him from working his mischief upon them, they placed the sign of the cross upon the vessel. Hence the name crucible, from *crux*, the Latin for cross. This was

when John Calvin and John Knox were glorifying in burning witches every week. But the black school class now has no respect for the gods and the crabbles in their laboratory, and now no crosses upon them, and because they know the most rabid advocate of the incantation of the Scriptures does not dare to lead out a stick and flavor the air by burning human flesh. Occasionally a worthy medium is thrown into jail for the detection of theological fuff, but such cases only serve to more at tract attention and provoke renewed inquiry.

Spiritualism has everything to hope for from science, and it will not be many years before they meet in closer union. All wise workers of the cause will do what they can to effect this consummation, and the cultured medium will appreciate the importance and value of an earnest study of science. Do not be deceived, as some have, in believing that self-effort is not necessary, that your guides will educate you, and fling up with all kinds of knowledge. If you have the attendance of metapsychics that ever have much brain of their own, they will have sympathy for such indolence, and you will soon lose their respect.

I listed one of the brightest and best known mediums of the East if she ever studied. She reads: "Indeed, I do, constantly. I have made systematic study of art and literature and two of the sciences; and although I am over fifty years of age I perform some task in the acquisition of knowledge daily."

This medium has always had the best of metapsychics. In such a mental atmosphere none the self-sufficient kossips of the lower levels would care to remain.

WRITTEN FOR THE LIGHT OF TRUTH.

THE IDEAL JESUS

Compared with the Historic Character.

DIVERSE DEIFICATION.

His Ideals Inspire High Thoughts.

REV. A. J. WEATHER.

The picture of Jesus in the human mind has varied with the changes of time and people. With his disciples, in whose daily companionship public life was mainly spent, he was a simple, plain, unpretentious man, going around the country healing people, when conditions allowed, by the psychic power which he possessed.

Soon after his resurrection, many began to shun the idea that he was the Messiah whom the Jewish people had expected to deliver them from Roman power. Matthew evidently believed this, and Dr. Cone, in his "Gospel Criticism," is of the opinion that Matthew wrote his biography of Jesus for the purpose of establishing this point.

Half a century or more afterwards the idea had gained ground, which was held by John, and put in his biography a century later, that Jesus was a special divine creation, the "word," the "only begotten son" of God, and endowed with powers not belonging to other men.

A century or more later the idea began to grow that God was trine, and that Jesus was God himself, God the son appearing on earth in the shape of a man. This idea became popular in the third century, and after a fierce debate, was embodied in the Nicene creed.

It is simply a matter of fact, that as the world advanced from age to age, each new age painted a new picture of Jesus and his religion. While the use of intoxicating liquors was believed in and practiced by the Church, Jesus was believed in their defense; but when strong drink was discovered to be an enemy to human welfare, and the Church became converted to the doctrine of prohibition, Jesus and his religion were then claimed and put before the world as on the other side.

As long as the Church believed, and wherever the Church believed, slavery to be a divine institution, Jesus was regarded as its defender, and his religion was used to instruct slaves to obey their masters; but when and where the world outgrew slavery, and recognized it as a part of barbarism, Jesus was pictured as favoring universal freedom.

During the middle ages, when the Church and the world believed in the divine right of kings, the name of Christ was used to defend the doctrine that rulers were appointed by God; but when finally people rebelled and broke away from kingly rule, and set up a government of their own, the records of Jesus were used to justify democracy.

So long and wherever Christians propagated their religion by the sword, Jesus was considered as a man of war, the cross was emblazoned on the battle flags, and "in his name" was the rallying cry that ran from rank to rank as the Christian armies shed the blood of those who worshiped God under a different name: but when the world advanced sufficiently so as to see that every man had an inalienable right to worship God according to the dictates of conscience, and the spirit of peace rose like an angel of light and shone upon the world, then the name of Jesus was quoted as the synonym of good-will to all, without respect to religious belief, and every peace congress was held in his name.

And if it comes true, that the Jesus, whose

name is handed down from age to age, the same name yesterday, to-day, and forever, is not the real son of Joseph and Mary, about whom we know nothing only from tradition, and other people's opinions who lived and wrote later, but an ideal Jesus, whose character is to a great extent the reflection of the age.

If the Church in any age comes to accept a certain doctrine, Jesus is used as the foundation on which to rest it. The creeds of Christianity are as livergent in their principles as black from white, and Jesus is the basis of them all. From the beginning of Christianity till the present day, the preaching of the Churches has changed to meet the requirements of the age, and Jesus has changed to correspond. He has never remained long the same.

And it is well to note that the ideal Christ has often been at variance with the historic Jesus. The historic Jesus taught that divorce should not be granted except for adultery, but the ideal Christ of the present day allows divorce for various other reasons.

When the historic Jesus selected twelve, and after that seventy, to act as missionaries, they were all men, but in the coming age the ideal Christ will select women as well as men to be missionaries for the spread of truth. The historic Jesus manufactured and probably drank wine, so that his enemies called him "a wine bibber," in accordance with the custom of his age, but the ideal Christ will neither manufacture nor use strong drink, in any form, as a beverage.

The historic Jesus taught, by the parable of the vineyard, that, in the kingdom of heaven, he who labored one hour should receive as much as those who "had borne the burden and heat of the day," but the ideal Christ will teach that in the moral realm the law of compensation rules, and that every one receives in proportion to what he has earned; or, in other words, the inflow shall correspond to the outflow; also that it is not just for a man to do what he pleases with his own, unless he pleases to do right.

The law of evolution, which permeates both the physical and moral worlds, is too strong to allow humanity to be chained forever to a dead Jesus and a buried past. And so retaining the name and the spirit of the Nazarene, the Church is an ideal of manhood before it, and drags its ponderous body slowly, hesitatingly, and often doubtfully, along up the rising pathway of progress to its attainment. The best and strongest of modern preachers recognize the distinction I am making. Phillips Brooks is reported to have said: "The Christ I preach is not the dead Jesus of history, but the ideal Christ of to-day, or the picture of a perfect manhood."

But the question naturally arises: "Why retain in religion any outside object of worship at all, be it Mohammed or Buddha or Christ? Why not cast them all aside?" Because human nature is so developed enough for that. It is yet in a state of childhood, and like the child feels the need of external objects in religion, some visible, tangible embodiment of truth—some outside savior to go to as a child to its mother, who will answer prayer as a parent gives an apple to a child for the asking. The large mass of religious people are religious hero worshippers, and their hero is some noble man, born in the far-distant past, whom their faith and reverence have magnified into a god. In some parts of the world it is Buddha, in other parts Vishnu, in other parts Christ.

With all great men, "distance lends enchantment to the view." The real Washington had his petty faults like other men, but the ideal Washington, pictured by tradition and imagination in our minds, is almost a spotless being. Had we known Jesus personally, and seen him grow up from childhood to manhood, he would not be to us what he is. But in that case some other soul, spiritually endowed, would have taken his place, or the Infinite God would have been transformed into human shape, for human nature, in its present state, whether in heaven or on earth, is so imperfect, so full of faults, that it is impossible to look outside itself for its savior instead of inside, adoring a man as its god in place of the inward spirit of divine perfection.

In truth, only a few have risen above an external religion and the worship of an external god. Only a few consecrate themselves to abstract truth—love right because it is right, and because of its inward and uplifting power, instead of doing it to please an outside god. Only a few prize virtue for virtue's sake, and adore goodness in the heart as the soul's savior. Only a few rise above idol worship or hero worship, or the worship of an incarnated god, and turn into their own souls to find the god who is to save them and the religion that endures.

Notwithstanding what I have said concerning ideals, underneath it all lies the fact that true living requires ideals. Every high-born soul keeps before it a picture, embodying the highest conceptions of perfect manhood. The higher this conception the nobler will be the life. High ideals inspire high thoughts. And Jesus, as both here and there, sets us one lesson in life from which to learn wisdom and grow in spirit. As such, Jesus stands forth as a benefactor to the human race: as such, he is a star of the first magnitude; as such, I recognize the divine within him, which illumined his life, and has thrown its rays forward into the present age.

A MAKER OF FRAUDS.

Supplies for Counterfeit State-Writing and Etherealization of Spirits.

SPIRITS ALSO NEED EXPERIENCE

As we are constantly in receipt of questions pertaining to the phenomena of Spiritualism, and believing our replies will assist many who are seeking for the truth, we beg space for a few replies that will explain to the skeptics that Spiritualists are quite aware that there are tricksters who, for sordid gain, are trying to imitate the phenomena of Spiritualism.

1. If, for example, in independent state-writing the sifter is requested or urged to wash the slate before using, there is reason to suspect fraud, because there are chemicals, freely advertised through the mails, by which a slate may be covered with flowers of any color or writing, which become visible only after washing; and the more thorough the washing and drying the better the result. State-writing is a very fine phase of mediumship, but unless under test conditions, amounts to nothing for the investigator.

2. There are such things as chemical capsules, said to be used by Herrmann, Kellar, and fraud mediums, which if moistened in the mouth, may be tossed on the floor, and in a dimly lighted room will produce a vapory looking white form, of any desired height, which might deceive one who had never witnessed genuine spirit materialization. We have banded to our worthy editor letters which advertise for sale such articles as named above.

3. In reading sealed letters or pellets, or in producing flowers before the public, the audience have a right to demand that no mortal confederate is near. Mediums who can not comply with this demand are not yet ready for platform work.

4. What is meant by a *test* is a message from spirit life given by a medium to one who is every way an entire stranger. A communication or message may be given by a medium, but unless the substance of the message is foreign to any knowledge the medium may have concerning the one to whom the message is directed, it is *not* a *test*. A careful medium will demand of his or her guide that nothing but *tests* be given when the medium is before the public. If this rule is adhered to, mediums for public work will develop much more rapidly and will give greater satisfaction, for then the medium receives and retains the good will of the audience, while the thought-waves coming from an appreciative body of people are caught and utilized by the guides.

5. Good mediumship is gained only by a course of long and earnest endeavor on the part of both medium and guide. The spirits also having much to learn in order to have good results, as well as mortals. It is the better way to withhold the name of the guide until good and reliable results are obtained.

The spirit world rejoices over the success it has had and the rapid strides that have been made within the past few years towards establishing the fact of spirit communion; and the mediums have to but stand firm by the principles of truth, honesty, and purity of character—eradicating fraud wherever found—to bring about an early day when the labors of the spirit guides will be appreciated by all of earth. Let the mediums remember, too, that only by an effort toward a pure and true character will we ever be able to secure just legislation that will protect us in our endeavors.

JULIA STEELMAN-MITCHELL.

The *Christian Register*, which delights in giving advice to Spiritualists concerning their "duties," now makes an assertion that does not speak well for Christian consistency. "It says Spiritualists simply believe because their faith is so strong that they need no proof." How does this comport with their doctrine of "believing without seeing." The faith of Spiritualists at least is founded on facts proved in the present; that of the Church is founded on tradition, not provable. This is like a thief accusing an innocent man of theft to throw the scent of himself.

Marion Skidmore Library

SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

QUESTIONS.—[J. D. Morrison, M. D., Paterson, N. J.] Having read and re-read "Antiquity Unveiled," by J. M. Roberts, who has been some time in spirit life, I would like to ask my spirit friend, Pierpont, if Mr. Roberts has met any considerable number of those ancient spirits who gave testimony for that work ("Antiquity Unveiled"), and if he finds, by personal intercourse with them, that their testimony, in the main, as stated therein, was true?

ANS.—This is a question that Mr. Roberts can best answer for himself. We can not attempt to give any considerable information on this subject. Our own personal experience with exalted and "ancient" intelligences has been of a decidedly opposite character, in many respects, to that of J. M. Roberts, as narrated by himself in former times in *Mind and Matter*, and later incorporated into book form as mentioned. Not, but what the gentleman was sincere in his investigations, and that at times he received kernels of truth from the spirits who communicated with him, but that his instrument of communication was at times the prey of mischievous spirits who have reason to believe, and that erroneous statements were sometimes made to Mr. Roberts we have no doubt. We base these conclusions upon the direct experience we have had with immortals not through any medium, but personally in the spirit world, and from information derived therefrom. But what would it profit to enter into a discussion of the subject, as we have no means of affording indisputable evidence to mortals of either the verity or falsity of the claims made by "ancient spirits" in "Antiquity Unveiled." That Mr. Roberts may have met and held communion with some of the spirit personages represented in his book we have no doubt; but there are other characters that even now can not hold personal intercourse with, save through the agency of a spirit medium in the spirit world, as they do not dwell in that spirit world which Mr. Roberts inhabits, having long since passed on to other realms, and holding communication only with the denizens of our spirit world through your mediums there, as you hold communion with us through your mediums of earth. In order for those intelligences to communicate with mortals they must employ a spirit medium, who, in turn, entrains a mortal medium by whom the thought of the higher intelligence is voiced. The very best of conditions must be afforded the spirit for the perfect transmission of knowledge on these lines.

QUESTIONS.—[J. F. Van Antwerp, Ill.] Will spirit Pierpont kindly define clairvoyance? Is it the seeing of spirits by the soul, or spirit sight of a mortal, or do the spirits apply some invisible substance to the physical eye so we can see them?

ANS.—Clairvoyance is clear sight; it is the interior or spiritual sight acted upon by the magnetic forces of the invisible world, and quickened into activity and expression. The vibratory force of the material universe conveys certain lights and shadows, colors and scenes to the physical eye. The vibratory force of the spiritual universe conveys certain impressions to the spiritual eye of such mortals as are sufficiently sensitive to receive and interpret it. Spiritual perception may be classified, as the sixth sense in humanity. Clairvoyance is one expression of spiritual perception: clairvoyance is clear seeing by the spirit independently of physical obstructions or limitations. Clairaudience, or clear hearing, is another phase of expression of spiritual perception; it is the spirit catching and interpreting the sounds of the inner life, independently of the environments of matter. No substance is applied to your physical optics by spirits to enable you to behold them. Clairvoyance is the discernment of spirit beings and scenes by your own quickened interior faculties.

QUESTIONS.—[L. E. Hammer, Langley, Va.] What effect does the eating of flesh have upon the development of mediumship?

ANS.—An inordinate fondness for, and indulgence in animal food will have a tendency to inflame the physical nature and to increase the activity of the lower passions. The blood becomes overheated and vitiated; the higher faculties of the spiritual nature have to struggle against these deleterious conditions. Nature always works along lines of least resistance. In such a case, which also implies to an indulgence in alcoholic stimulants and of other perverted tastes—she will accommodate herself in time to the habits of the individual, and sink the spiritual in the habits and perversions of the carnal. Therefore the inner powers if acted upon at all, under such conditions, will be attended to by spirits upon a low plane of thought and morality, such as are called earth-bound, who know nothing of the higher joys of the truly spiritual life. The development of mediumship, in the purest sense, will be retarded in the case of one who makes animal food the largest part of his diet. If he is a physical medium for the production of objective phenomena he will attract spirits of a rude, boisterous, and impure character. If a mental medium, his guides will be upon the plane of those who "bet on fast horses, speculate in lottery, deals, and of a like ilk. If he is a magnetic, possessing healing qualities, his magnetism will be vitiated with poisonous elements that will prove injurious to a sensitive patient. We do not wish to be understood as decrying the entire use of animal food. We do not believe that human beings have yet reached the point where it can be wholly banished from their tables and work no harm to anyone. From observation we conclude that certain organizations require a percentage of flesh food,

to supply fuel and needful elements for the up-building of tissue, nerve, and brain, and the repair of the waste material. Man is the descendant of a carnivorous race; the physical organism has come to depend upon flesh as a part of its diet; it feels the loss of this, and in nine cases out of ten it weakens if entirely deprived of this form of sustenance. The tenth case can grow strong without its flesh portion, and it at once begins to hold itself up as a pattern for all. This will not do. Every intelligent person must experiment and judge for himself. But we believe that human beings eat far too much animal food, and that each one may gradually lessen his supply until he has accustomed the system to depend less and less upon it, and more and more upon the products of orchard, vine, and field. The more spiritual one grows, as a rule, the less he cares for flesh as food, and the finer his taste becomes for cereals, fruits, and vegetables. A chemical change actually occurs in his physical system through the higher activities of the spirit, so that it becomes prepared to reject all but a small portion—perhaps altogether—of animal food, and to appropriate to its needs and assimilate with the finer qualities and properties of other forms of food.

QUESTIONS.—[C. N. Teeter, Ballard, Mo.] Does the physical form, when viewed by the spirits, present to their vision exactly the same appearance that it does to us, or does it appear more dark and unlovely to their clearer and more refined sight?

ANS.—The physical form as viewed by spirits, appears to those who come into the earthly or external atmosphere very much as it does to you of earth. To those intelligences, who do not project themselves into your material environments, it appears somewhat dim and misty, almost as an unsubstantial shape. But to those latter your spirit bodies are clear and well defined; these spirit bodies appear dense and dark, or bright and attractive to the beholder, according to your spiritual aspiration and the degree of your unfoldment of the interior qualities and forces. To some spirit intelligences the physical bodies of earth's inhabitants appear as dark objects moving to and fro of human aspect and shape, but of a very material character. However, it does not matter to a sensible spirit how your outer form appear in the atmosphere, provided your spirits wear the garments woven from the deeds and motives of a well-spent and useful life of probity and worth.

QUESTIONS.—[C. N. Teeter, Ballard, Mo.] Can the denizens of the other world mingle with us to see, hear, and understand what is said and done, and know all that transpires on the mundane sphere as well as we do?

ANS.—There are spirits who can and do mingle with friends on earth, constantly gaining from the material environments and experiences of those friends information and knowledge of the happenings and the doings of mortals whom they reach. Such spirits live in the external, just as fully as if they had not slipped from the flesh. They know nothing of the true spirit world, its abodes, and its employments. They are content to pass their time in juxtaposition and companionship with the people of earth, and to use their influence or magnetic force in connection with the mundane affairs of life sometimes to the benefit of their friends, sometimes to their spiritual if not their material harm; for it is often the case that the discipline of mortals, which well-meaning spirits seek to interfere with and remove, is intended to promote the higher spiritual unfoldment and blessing of its inheritor. There are other spirits—legions of them—who come to earth on errands of beneficence and love to friends and strangers, but who do not live in these environments; they come and go as ministrants of light and care. These intelligences learn, at times, of the doings of mortals and of the affairs of States or nations. From such mortals as they can come in rapport with they gather information, telepathically, of mundane occurrences, and in various ways they gain knowledge of what is essential for them to know. And still another class of exalted spirits, who are elevated above the din and mists of material disturbances and activities, yet who keep watch and ward over human affairs; who send their forces, psychically and magnetically down to earth, penetrating darkened corners with their light, brightening the waste places with their influence, realize what has taken place in your midst. But they do not follow every word and sentence of mind or tongue, nor do they trifle with details and minute of mundane happenings. They watch the course of events from the centers of action and the trend of intelligent thought, and noting the direction in which these move and the power they evolve. These spirits keep informed of the passing of events, and also reasoning from the line of activity and the force of circumstances they prognosticate correctly the probable outcome and destiny of individual and national efforts, experiences, and achievements. The more advanced the spirits the grander his soul-growth and culture, the larger his labors for humanity, irrespective of personal reward, the finer will be his opportunities of gaining knowledge on all things in any sphere of human thought and work.

SPIRIT MESSAGES.

Aleck Prangley.

Brother Osborn, I promised you and Sister Mary some time since, at a seance, that I would try and send you a message through the *Light of Truth*. Arthur is with me, and joins in sending greetings. And, oh, brother, we all are made happy in spirit whenever you give us an opportunity to manifest to you and prove to you that we come as messengers of love to bring you the light from spirit realms, where, in time, we all shall dwell together again. Keep on giving the proper conditions, thereby aiding us to come nearer and assist you more and more in your soul-growth. We thank the kind friends, in whose homes there is such power and such harmony prevailing that we can come to you and advise with you from the angel side of life. I desire this message to reach my brother, Osborn Prangley and his wife, of Cleveland, Ohio. I passed into spirit life near Richmond, Va., by typhoid fever, soon after coming out of the late war of the United States.

Nannie Birge.

I am made happy in spirit to send through this avenue a message of love and intelligence to Henry Birge, giving proof that Nannie, his wife, still lives and knows of all earth conditions that for a time seem to overwhelm him with care and trouble. I want to cheer and comfort him with this truth of continued life, and that he must dwell more in the spiritual thought, and by that means we can draw more close to assist him. Minerva, his mother, joins with me in sending this message, which I hope will reach him at Potsdam, N. Y.

Will Chapin.

Dear loving ones in the beloved home, I come to you in spirit and with words of confidence and love to try to give you my sustaining influence in this hour of sorrow, to tell you "the sweet flower," whose earthly bloom was of such a short duration, is now transplanted, in purity and brightness to his spirit home, where loving angels and dear kindred will care for him and watch his growth and unfolding into spiritual beauty and fragrance. Dear little Harold, still gone on before, and as he grows and matures in spirit life he will ever come to you with his angelic purity and love, and with maturing zeal and twine garlands of affection with forget-me-nots that their sweet blossoms may beautify your earth life and serve as a cord to draw you upward and onward to the beautiful spirit land, from whence its messengers come to bring you only peace and harmony and a growth into knowledge of life beyond. Loved ones, be brave and look up out of your affliction, remembering when the morning dawneth the light of understanding will come in all its glory, and you will be guided right by its rays forever.

Lydia Bala.

From my home in spirit life I am still reaching out towards my loved companion. I know he prizes a word from us, and cherishes our counsel and advice. Dear old mother Bala, how patiently she sits awaiting the call from "over the river" to go and meet her loved ones gone before. It will not be long before she will join us. Be brave, be true, Orlin, and all will be well with thy spirit. I am anxious that this communication may reach my husband and daughter, Lida, who are living in Milwaukee, Wis.

Amos Brickman.

Mortals of earth mourn not when death invades your homes and your loved ones are borne to the tomb, rather rejoice that the spirit is freed from its earthly thralldom and dwells in the land of light, not far away. I lived nearly the allotted time of man, and was only waiting the call to go into the beyond to meet dear ones who had preceded me. I knew of the great truth that we live after so-called death. Its knowledge brought me comfort and joy during my declining years. I return as a messenger bearing this light and truth to the old friends and acquaintances who will remember me. I passed out from the body last March in Pittsburg, Pa., and have a grandson living there now.

Lorenzo N. Jones.

My dear brother, time has passed with rapid flight, and to-day it finds you standing almost ready to knock at the gate of the spirit realm. You and I understand all these things, and so I have just dropped in at this office to say to you that you may as well lay your earthly cares away with a smile, because you will not be found wanting, though you are weighed in the balance here. I will be with you when your sun sets on earth for the last time, and also as its first rising here. Our dear mother, and your old friends, G. R. McKay, M. A. Hyde, D. McNaughton, D. S. Brown, Louis S. Joy, Mrs. Gardner, Hiram T. King, etc., join me in love and good wishes. I feel sure that this will reach R. D. Jones, of Rochester N. Y.

Flora Pitkin.

I hardly know how to get it, but I want to get just one word to my dear husband, Charles Pitkin, who lives in Rochester, N. Y. I want to tell him to be careful before making the changes he now is thinking about. O, Charlie, how sad to you all was the manner of my departure. It might be said by some that I died for our child; for, as you remember, the bad condition of my lungs was made worse by the shock. But, after all, I did not die as you see. Grandma Gardner is with me, and happy. Tell my people to be ever kind to my baby.

Samuel P. Jackson.

I am glad to come and announce to old friends and companions that I still live. Spirit life goes beyond any conception I had of it in earth condition. I would ask that you all gain this truth of immortality; so live that its teachings may lead you out into the glorious light. I still continue in the work of sowing the seed of truth. We are not idle in the spirit world, and we expand and grow in soul-beauty by aiding others, and there are many avenues open where spirit force can act and bring forth results for many of earth's children. I desire to give greetings to all who remember me. I passed on to the higher life last May from Monroe, Mich., and I am glad to return in spirit and bring the tidings to my friends, that my belief in the immortality of the soul is a grand realization. We live—we live after the death of the body.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

I deem it a duty as well as a privilege to verify the message in your paper from my dear boy, Harry Brown. I hope he has paved a way that we may hear from him and other friends in the near future. Many thanks to the medium and your grand paper.

Mrs. E. L. Brown.

Limestone, N. Y.

To the Editor of LIGHT OF TRUTH.

Deeming it but an act of justice to all concerned in its production I take this early opportunity to verify a message contained in a recent issue of your paper. Samuel Colburn, whose message it referred to, is my brother-in-law, and the message is correct in every particular, except the trifling one of misspelling his place of residence. That mistake was made

in the transmission—is a very natural mistake, one that is often made. The message seems to have been given, not as a test, nor as a greeting to personal friends, but as an expression of the deep interest he still takes in the cause of Spiritualism; and to those who knew Mr. Colburn it is full of meaning.

Mrs. Annie J. Spalding.

To the Editor of LIGHT OF TRUTH.

In the issue of January 5, 1906, is a communication from Adolph Goodman, which I call a wonderfully correct message. He being my uncle, my mother's side, who passed out some fifteen years ago at Florence, Italy, at the time the last Napoleon in France. He was the teacher of the Empress of France, and called the best piano player. The names of my uncle Henry and Charles, are also correct as is that of John Carter, my control.

GUSTAV THULE.

THE GIFT OF HEALING.

The Life Work of Two Eminent and Gifted Spiritual Workers.

Dr. J. M. Peebles, of San Diego, Cal., and Dr. C. E. Watkins, at Present Resident of Ayer, Mass.

To the Editor of LIGHT OF TRUTH.

During my work at Cassadaga Camp, where I have been engaged for several years, I have heard many inquiries concerning "Charlie" Watkins, the great and unexcelled independent slate-writing medium. None seemed to know whether he had abandoned that most wonderful gift or why he was not before the public in fact throughout the entire country. It is with sincere pleasure that I take this method of communicating to the public some facts in regard to him, which I have recently come into possession of. Dr. Watkins resided in the capacity of a public medium for seventeen years, and was at Cassadaga some ten years ago, where I made his acquaintance and learned of his most wonderful powers as a slate-writing medium, and received personal evidence of the genuineness of the same.

During the seventeen years of his work for the public as a professional medium the spiritual press has never called on to defend him. The evidence of an independent force acting in conjunction with him being of such a character that it could not be gained. He held seances with all the leading scientific minds of the country, including the only Rev. Joseph Cook, who on Monday noon lectured in the South Church, Boston, after a seance at the house of Esplanade, acknowledged, that without doubt the pencil moved without contact. Pages could be written in giving facts relative to his mediumship, than which no greater or more convincing has ever been recorded, but that is not the object of the present writing, but to answer the oft-repeated question propounded by many warm friends of the gifted and generous-hearted Charlie Watkins, as to why he is not still in the field as a slate-writing medium. He is not less active in the promulgation of truth and the dispensing of humanitarian blessings than heretofore, but is as emphatically engaged in the great question which lies deep in the heart of humanity: "If a man die, shall he be forgiven?" as he was in the capacity of a public medium, but in a different line. His spirit and discovered in him the essential elements of a great healer of the ills which flesh is heir to, and are using him for that purpose. The slates are used as heretofore. Diseases of patients, whether present or at a distance, being diagnosed independently between the slates, and usually a diagram of the diseased organs drawn.

The doctor's success as a healer was markedly phenomenal. At one time while occupying rooms at the Parker House in Boston, where the doctor always stops when there, the sick came in such crowds that he had to secure a suit of rooms at the Quincy House. At one o'clock, p. m. he drove to the Quincy House, and finished his day's work, diagnosing fifty cases in one day. But in spite of the great good which he and other healers have done in relieving the sick and suffering, thus following in the footsteps of the great healer of Nazareth, the regulars would, if possible, keep spiritual healers from practicing their God-given gifts.

So great were the crowds that pursued Dr. Watkins while practicing in Boston, that the proprietors of hotels refused him rooms for healing purposes, and he removed to his present location in Ayer, Mass., where he has an immense practice.

Dr. Watkins did a great work in Cassadaga years ago. He was one of the founders of the *Archives of the Most*, if not the most scientific and fearless magazines in America, and for the past four years he has taken a great interest in the temperance movement, and is himself a total abstainer.

We understand from reliable authority that in February next Dr. Watkins will remove his office to San Diego, Cal., where he and Dr. J. M. Peebles will enter into partnership in medical practice, and will open what they denominate a "Health Home," where all who are suffering from so-called hopeless chronic diseases can go and be healed. They will treat by letter, as both have done heretofore. Dr. Watkins will diagnose the wonderful gift of independent slate-writing, and Dr. Peebles will be ready with his valuable advice and assistance.

I do not write this as an advertisement for the gifted gentlemen named, but with a desire to render assistance by way of information in regard to them to those who are afflicted and looking for aid.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but I can not forbear stating a few facts in regard to his public career as a student, a scientist, a teacher, an author, and a physician. But few men having so many rare qualifications combined.

In his second tour around the world he studied the chronic diseases in China and Siam, the prevailing fevers in India and Ceylon, leprosy in Madras, Bangalore, and Kilpauk, also diseases of all kinds in the infirmaries and

prominent hospitals in the Oriental countries. His greatest feats and most astonishing cures often occur at the very door of the death-bed. It has often been asked who is this physician, Dr. Peebles? So well known in this country, England, and the Orient as author, lecturer, traveler, and physician, few would presume to ask the question. But who is he? What have been his life-long studies? What is his moral status? And what are his qualifications and triumphs as a physician?

The answer. Peebles is a Scotch name traceable back to the seventh century. In the eleventh century the family was one of the most distinguished in the north of Europe. Scotch blood and Scotch energy tell in history. Dr. R. H. Peebles, of Hempstead, Texas, a relative of his, was one of the first settlers in the State; and was also, till old age interfered, one of its most distinguished surgeons and physicians.

In writing us awhile since, he said that "The Peebles clan, Scotch to the core, all run to doctors or preachers." Peebles, the ancestral family home, is at present in the county town of Peebleshire, situated upon the river Tweed 22 miles south of Edinburgh. The Peebles family neither the better nor the worse for it—was at one time connected with royalty. The *Encyclopedia Britannica*, vol. xviii, p. 452, says: Peebles was, at a very early period, a favorite residence of Scottish kings, who came to hunt in the neighboring Etrick Forest." Walter Scott frequently mentions Peebles in his works, and especially describes the "energy and impetuosity of John Peebles, the Earl." The *Encyclopedia Britannica* further says: "The castle of Peebles had disappeared about the beginning of the eighteenth century, and its site is now occupied by the parish church. The ancient cross of Peebles now occupies the center of the courtyard of the institution, Queenbury Lodge," made famous by the late Dr. Robert Chambers.

Dr. Peebles was born in Whittingham, Vt., in 1822, his father being of Scotch and his mother of English descent. While teaching school at the age of eighteen in New Braintree, Mass., he commenced the reading and study of medicine with Dr. O. Martin, one of the most distinguished physicians and surgeon in the New England States, and who, until recently, though 80 years of age, practiced medicine in Worcester, Mass. He was rigidly "regular," and Dr. Peebles' early medical education was "regular" or "allopathic." After attending the prescribed course of medical lectures he graduated from the Philadelphia (Pa.) University of Medicine and Surgery, and registered at once in Philadelphia as a practicing physician. He also received a certificate of practice from the University Hospital of Philadelphia, and a number of years later a diploma from the Philadelphia Polyclinic, a college for graduates only. He has several honorary diplomas and is a member of a State and National Medical Association.

Dr. Peebles is the author of nine volumes published in this country, or England and Australia; and nearly twice that number of pamphlets, the last being a medical brochure of one hundred pages, entitled "How to Live a Century and Grow Old Gracefully."

He has owned, edited, or been connected editorially with several newspapers and journals, the last being the *San Antonio Daily News*.

He writes at present for two medical journals and is furnishing a series of articles upon hygiene for the *Day Star* of New York.

The doctor has twice circumnavigated the globe, and been two-thirds of the way around the world the third time. On the first voyage Dr. E. C. Dunn, a wealthy physician of Rockford, Ill., accompanied him. In speaking of his year and a-half's journey around the world, Dr. Dunn wrote: "At the age of seventeen I became the protégé of Dr. J. M. Peebles, one of the most famous authors and travelers and physicians of this century, and with this gentleman I remained as student, companion, and friend for fifteen years. With him I visited the continent of Europe, and circumnavigated the globe spending much time in China, India, Egypt, Palestine, and the Islands of the Pacific, where together we studied climatic and chronic diseases in all their various forms."

In 1888 he accompanied and participated in the deliberations of the "Northwest Congressional Indian Peace Commission," appointed by Congress, and constituted of Generals Harney, Sherman, Sheridan, Sanborn, Col. Tappan, and others.

In 1889 he was appointed by General Grant (Hamilton Fish being Secretary of State) United States Consul to Trebizond, Asiatic Turkey, a city on the Black Sea, of some 70,000 inhabitants. This position he filled until sick of Turkish indolence and Turkish filth, he resigned, returning home by way of Smyrna, Ephesus, Sicily, Naples, and Rome.

In 1881 he was appointed "Representative Abroad" by the National Arbitration League of the United States of America (Hon. F. P. Stanton, Washington, D. C., president) to meet the International Peace Congress of Europe, uniting with these members in putting forward arbitration, rather than war, as the true principle for settling international differences.

He is a fellow of the Academy of Science, New Orleans, La.

A fellow of the Anthropological Society, London.

An honorary member and fellow of the Psychological Association, London.

A fellow of the Academy of Arts and Science, Naples, Italy.

A fellow of the American Academy, Jacksonville, Illinois.

A member of the International Climatological Association.

A member of the National Hygiene and Health Association.

A member of the American Institute of Christian Philosophy.

A member of the Victoria Institute and Philosophical Society of Great Britain.

These honors and fellowships in learned societies were conferred upon the doctor without his asking; and hence are the more highly appreciated. To this day he does not know who in London presented his name to the Victoria Institute for election, the members of which are said to constitute the most learned body of men in the world.

Dr. Peebles' ideas of disease and drugs have been published at length, and are in line with the most advanced and enlightened students of science in its broadest sense, and the firm of Peebles & Watkins can not fail in doing a great work for the afflicted, for they each possess the requisite elements for the work. O. E. H.

The Cosmos.

REV. J. C. P. HARRISON.

When in the autumn the shadows play
And the sunlight of the past is dim;
When grass and flowers have perished from the sight
Perchance to grow and bloom in Eden's light;
When birds have flown to warmer climes and sky,
And fruitful nature seems to swoon and die—
"Then I think how earth and heaven are one
Within the circle of a faithless sun.
When earth is dark, the heavens are bright and blue,
Then play, oh, shadows, on the breast of night;
Within that breast I see the God of Light."

SPIRITUAL PHENOMENA.

Trumpet, Slate-Writing, and Bow-Knots.

To the Editor of LIGHT OF TRUTH.

While I was serving the First Society of Spiritualists of Indianapolis, Ind., it was my pleasure to hear from the spirit friends in several ways. I had never attended what is called a trumpet seance, and being desirous of so doing the friends with whom I was stopping, Mr. and Mrs. Kirchner, proposed that we attend a seance given by Mr. Jacobs that evening, December 4th.

Fourteen people were present, the circle was formed, and after singing "Nearer, My God, to Thee," Capt. Brown, the chief control of the medium, spoke in a loud voice and offered a prayer. The captain greeted each one present, and with some carried on quite a long conversation. He then gave way to such spirits as could come directly to their friends. Every one in the circle was favored with a call from one or more, and the pleasure given words can not express. Several religious denominations were represented, but all were of "one faith" in the circle, for the fact that they had met and spoken to the loved ones bound all together in the knowledge "There is no death." I was favored as well as the others, and it was indeed a pleasure to realize the nearness of my spirit friends, when I was "a stranger among strangers."

Mrs. Jacobs not only has the voices through the trumpet in dark seances, but quite frequently while in ordinary conversation Capt. Brown adds his voice and advice. This happened one evening when Mr. Schmidt, the president of the society, Mrs. Jacobs, and myself were in conversation just before I went to the platform. Mr. Schmidt made some remark, when we were startled by Capt. Brown saying, "Yes, that is true." Mrs. Jacobs is sitting for the development of the voices in the light.

Hearing many people speak of Mrs. Lottie Herbine, wife of the secretary of the society, as a good slate-writing medium, I determined to have a sitting with her. I found her busy in her work. She has been a medium for this phase of mediumship since her early childhood, not only slate-writing, but independent voices, and also the bringing of flowers; the last two named phases she sits for only for friends, making a business of slate-writing only. She has now been sitting for the public for about fourteen years, and seems to be better known than almost any other person in the city, and that, too, without advertising. Those who never go to a Spiritualist meeting visit her regularly, and everywhere the name of Lottie Greenrod Herbine is known. She has never worked outside the city to any great extent, but has all and more than she can do at home.

I received messages from seven of my spirit friends, all with full names signed. Some messages were upon matters of business, giving advice how to act, and others loving and tender greetings from near and dear ones. It filled my heart full to realize how truly our angel friends are watching and caring for us. I had two sittings with Mrs. Herbine, and each time was made glad by some kind word from friends and guides.

Another very interesting experience was mine, and that was the tying of ribbons in closed slates. The medium, Mrs. Hacker, daughter of Mr. and Mrs. Hamans, had been ill for several months, and it was not known whether the work could be done or not. It was decided to see if her powers were as strong as before she was taken ill, so a little circle was formed, and I was first to be asked to place the ribbons between the slates. After waiting a few minutes while the medium held the slates under the table with her right hand, the left one resting on the table, the signal came, and behold, the pink and green ribbons which I had brought for the purpose were tied together very artistically. I supposed, of course, that the bow was for me, but the writing on paper that accompanied the tying informed me "That bow is for Fanny." Fanny is my daughter, who lives with my parents at Providence, R. I. I sent the bow and message to her. After a little time I also received a bow very unlike my daughter's, but very pretty indeed.

I feel that I was more than blessed while working in our cause at Indianapolis, and feeling that it might be pleasant for your readers to know that such manifestations are taking place with people who are in private life, still before the public. I have written briefly my experiences with these three at Indianapolis.

IDA P. A. WHITLOCK.

Truth Tensely Told.

Rev. David Devine, D. D., and the Devil; or the Devil in His Own Defense. By Richard McAllister Orme. Price 50 cents. For sale at this office.

This is the most original book of the age. In it the Devil appears to an orthodox preacher and argues with him on Theology and the Bible, showing that much in the latter has been misinterpreted and is misunderstood by man—especially in reference to himself, the Devil. He convinces the preacher that God is responsible for much of the evil in the world, and thereby muddles up his Theology in such a manner that he becomes at loss what to preach.

Some of the arguments are so sound as to astonish the reader and lead him into different channels of thought concerning certain characters in the Bible—making him regard David as one of the best of men, and Judas a tempter instead of a betrayer, both with high-minded purposes in view. It is a rich, rare, and racy book.

LIGHT OF TRUTH.

Published by C. C. STOWELL,
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Cincinnati, SATURDAY, JANUARY 26, 1895

The LIGHT OF TRUTH cannot undertake to cover the history of the world. It is a journal of the present, and its aim is to give to its readers a clear and accurate view of the world as it is, and to show the way to a better world.

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TO THE OLD GUARD.

THE SPIRIT FRIENDS REQUEST THAT THE NUMBER YOU NOW HOLD IN YOUR HANDS BE REMAINED, WHEN READ BY YOU, TO THE LEADING PHYSICIAN IN YOUR NEIGHBORHOOD.

THE PHYSICIAN ABOVE ALL PROFESSIONAL MEN IS FAVORED WITH THE SUBLIMEST OF THEMES—THE STUDY OF LIFE. SPIRITUALISM AFFORDS THE ONLY OPPORTUNITY OF PURSUING THE INQUIRY BEYOND HIS LAST MINISTRATION.

NOW, DEAR DOCTOR, AFTER YOU IN TURN HAVE CAREFULLY READ THIS NUMBER WILL NOT YOU PLEASE HAND IT TO THE PASTOR OF YOUR CHURCH, SAYING TO HIM THE TRUTH DOES NOT KILL.

LATER YOU AND HE MIGHT SEND FOR THE LIGHT OF TRUTH YOURSELVES, OR BUY SOME OF ITS INTERESTING LITERATURE ADVERTISED IN ANOTHER COLUMN.

CRIME AND CRIMINALS.

The white-washing of the management of the Elmira, N. Y., Reformatory by ex-Governor Flower brings forward very pertinent questions. "What shall we do with our criminals?" it asks. The superintendent of that Reformatory is a tyrannical thug and unfit to live amongst criminals, to say nothing about the charges of cruelty brought against the superintendent had not been sustained, and the miserable tyrant resumes his place branded by public sentiment and sustained in his course by the State of New York.

No person who looks intelligently over the institutions of the country, based upon the moral principles adopted at the time of inaugurating a democratic form of government on this side of the Atlantic, can fail to note the depths to which some of them have fallen.

One of these institutions is our penal machinery and its victims; a system of punishment which has few parallels and finds no worse counterpart in any civilized nation. The spectacle of a civil magistrate who, under the criminal code of the land, seizes the treasury of a municipality by an obligation to fine a prostitute for her sin, is enough to palsy the motor nerves of an archangel. If she is fined for being a prostitute and she pays her fine, satisfying justice (?) she, with the earnings of her trade, does not the law accept as a bribe that which it condemns and punishes? And yet this is the theory and practice of the penal code carried out from the petty thief to the murderer.

That the system of arrests, incarcerations, grand jury inquisitions, definite sentences, and prison discipline is wrong and a failure is known and conceded by all who have spent time in the study of crime and its treatment in an effort to protect society. We are continually forging chains for it. We are yet to learn that men can not be driven into a moral life. The nature of man is so constituted that he can be led into paths of sobriety and goodness if he proper methods are used but if an attempt is made to drive him there he invariably goes the other way. As to the source of crime we must look to the home. Young people carry with them the stamp of their home influence. As they come into direct contact with the world they rise or fall in proportion as they are led into or depart from the teachings of their home life. Statistics show this to be the fact, and it follows that the mitigation of crime must follow the removal of the prime source of it; i. e., degrading home influences. This puts the matter into an economic form, and the necessity of reform in the present wage and industrial systems is perceived at once.

But to deal with the criminal as he is now circumstanced, the task of reforming him is a failure, practically speaking. The State takes him, degrades him, and makes him a slave. It exacts his labor and gives him stripes in return. It turns him loose at the expiration of his sentence a greater vagabond than ever, and a pauper in addition to his vagabondage. Where is he to go? What is he to do? Society doesn't want him. He can not find employment. He is not reformed; in fact, he is deformed. The mark of the prison is in every move he makes and the brand of infamy is burned into his soul. Then he drifts back into the cell. At least the rain and frost are kept from his body and food, such as it is, keeps him alive. He can not get even this much from society although he may have paid thrice over the penalty for law-breaking. The prison provides no incentive for reformation. All the convict thinks of is his day of release. He takes no interest in his work, but he might do so if a percentage of his labor were to be paid him on his release, or provided for the support of those dependent on him during his incarceration. But now he works constantly against his will; whatever he gotten out of him must be pressed out, and his family, if he has one or those dependent on him for support, are degraded and impoverished also, and they, in frequent instances, become public charges and a consequent burden upon society.

Another effect upon the morals of those who have taken their first step in crime is the herding together of young and old criminals. In this respect the jail is a college of crime. There are upwards of 2,100 jails in the country, and in 1890, when the census was taken, there were 125,150 persons confined in them. Allowing forty days as the average time of imprisonment would give 128,150 commitments in the United States that year. Figuring the increase of population for fourteen years the number of incarcerations in our jails last year was upwards of 175,000. Of this number forty per cent. are repeat offenders. In this class are the expert criminals, forgers, burglars, swindlers, and thieves; so that we have about 106,000 young men and women every year who are thrown in the company of the most hardened criminals because they may have for the first time violated some law or ordinance.

The theory upon which the Elmira Reformatory is worked is in many respects an ideal one if honest management can be had for it. The fact that Brockway is a successful reformer, the home experience, and the folk lore of races at and prior to the foundation of the Christian religion, could be recovered from the debris of ages, we should find them redolent with the impress and increase of spiritual manifestations among human beings.

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Give the N. S. A. plenty of funds, let it enter your cities and towns in conveyances, go to a hotel, hire good halls, throw wide open their doors. Let us clothe this new revelation with the garments of our age. Away with fish markets and stables. Set Spiritualism right, endow it with means. In the language of Drumline, "Give, rich Spiritualists, of your means; give freely, for you can not give after you pass from the body; your friends and relatives may dispute the message that you may send or the question of your identity." Now give, give at once. No one will question that message, nor the identity sending that gift. But angels will bless you and the reflection of the deed will float in trailing clouds of glory as you ascend the eternal hills of paradise.

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From the Los Angeles Herald of January 1st, we glean the following report of the good work being done in that city. After speaking of the Christmas tree for the Children's Lyceum, an account is given of the work of Dr. N. F. Ravlin and Dr. Louis Schlesinger as follows:—"At 7:30 the hall was filled by those seeking for knowledge of the beyond, and to say the promises were all fulfilled is putting it mildly. Mrs. Pettit sang 'Life's Story' very sweetly to the enraptured audience, who testified to her ability to please by generous applause, after which the president introduced the address—hammer test medium, Dr. Louis Schlesinger, of San Francisco, who then proceeded to give public tests from the platform to some eight or ten individuals in the audience, most of whom are well known skeptics and opponents, in fact, to the phenomena of the Spiritualist. So real and so wonderfully conclusive were some of the messages given that the doubting ones were confused, worse, confounded, by the proofs that were piled up about them, like a Chinese wall, refusing to be downed by doubt or cavil. After the public demonstration, the doctor gave private sittings to ten others, all skeptics, and with but one exception, all were more than satisfied of the theory of spirit identity and the continuity of life beyond the grave. Much credit is due to Dr. N. F. Ravlin and the society for their untiring labors in securing the services of this wonderful medium, whose peculiar phase of name-getting and relationship so clearly is developed to such a high degree. Dr. N. F. Ravlin then addressed the audience on the 'Phenomena of Spiritualism as Revealed in the Books of the New Testament,' citing many and diverse allusions made in the life of Christ and his relationship with the twelve apostles, whom he called by name, and all of them practicing each his particular phase of mediumship. As the doctor warmed up to his subject his address began to assume the semblance of a revelation in itself, as he truly said of all his addresses, whose very psychological power and forcefully dramatic delivery carry an unconquerably convincing quality in them at the climax."

Dr. Ravlin announces the appearance of Dr. Schlesinger for at least one more meeting, Sunday, January 6th, and doubters and skeptics in general should not miss this grand opportunity of hearing one of the greatest, if not the greatest, medium now upon the coast. Mrs. May Fanning, of Santa Cruz, writes concerning her work in that city, in a private letter, from which we quote a few interesting extracts:—"The cause here is seemingly dead—the society all broken up, so I understand. Dr. C., of San Francisco, has been talking to the Spiritualists Sunday and giving them a lot of interest, and some say he is too undeveloped to do himself or the cause justice. If mediums would only learn that only the medium for public work is not gained in a week, month, or year, they would not rush into mediumship publicly until qualified. At the last meeting I attended there a medium got up and posed as a test medium, second to none on this coast, and gave about fifteen or twenty tests, and none of them proof of spirit return, or really recognized. Then she tortured the audience with a lot of jingle and tattle, calling it 'inspirational poetry.' Bah!"

Such mediums as Mrs. Fanning has described are too often seen upon the spiritualist platform for the good of the cause, or the edification of the people who pay their dime to learn something pertaining to the life to come. Perhaps all we can do is to keep on hoping for the time when they shall have the opportunity and advantage of a systematic course of training and preparation for their special work, as all who appear before the public in the capacity of teachers should have, such consummation, although devotedly to be wished, will not be reached until Spiritualists have learned the manner of giving tests, in order to present the cause they espouse in its highest and most elevating aspects for the consideration of intelligent men and women."

Dr. J. M. Peebles is here for the purpose of advancing the interests of the College of Science. Classes are to be formed and lectures given in connection with the work already inaugurated by Prof. Searles. Prof. J. R. Buchanan will also give a course of lectures, we are informed.

The Society of Progressive Spiritualists made no mistake in engaging the services of Walter Howell as speaker, as the large and interested audience which assembled every Sunday evening in Golden Gate Hall demonstrate. Mr. Howell is a success; and it is to be hoped that he may remain for a long time to come in the position he now occupies.

Dr. J. M. Temple has returned from his Eastern trip, and is holding his usual interesting public sessions. Mrs. Hensman has also returned from a visit to the southern part of the state, and is busily engaged in public and private work. Mrs. Place, one of our best platform mediums, who has been so long absent, is coming in daily for the best of all spiritual papers, LIGHT OF TRUTH. The recent enlargement of eight columns more of such valuable matter as its pages contain makes it more incumbent upon the true Spiritualist to lend his or her aid, to the fullest extent, in support of this journal, which is not only a credit to the publishers and proprietors, but also to the cause it advocates—Spiritualism as understood and interpreted by advanced spirits and mortals.

A Voice from Michigan. Friends of the great spiritualist, I wish say a few words in regard to the persecution of many of our best mediums. The reports going the rounds through the press that the medium, Joe King, is again being persecuted, I have lately seen through him some of the most wonderful manifestations I ever witnessed. He is true as steel, as hundreds of our best workers can testify. I am sorry to see so many who claim to be Spiritualists and witness good results by mediums, but if the medium should be assailed by any of the persecutors, which is being done unjustly, then our weak-kneed Spiritualists shrink from offering a helping hand. It is quite easy to claim to be a Spiritualist, but it is another thing to be a true worker in the cause and share the hardships of persecution. There must be a greater force exerted by our workers and State organizations in defending mediums.

The daily press is one of the powers used by the enemies of liberty to crush spirit manifestations. Let people continue to hold all circles possible and work to make better conditions for mediums. We hope to see the time when such papers as the LIGHT OF TRUTH will be in every reformer's home. O. S. McGowan.

Lincoln, Neb. The News of the 7th inst. gives us the following pleasing local notice:—"Last night at the G. A. R. Hall, corner Twelfth and N. streets, Rev. Mrs. M. Theresa Allen, late of Sioux City, Ia., delivered a discourse that was well appreciated by a large audience. All seats were occupied. Mrs. Allen also gave some tests that were most satisfactory. On Tuesday evening she will deliver another lecture on subjects selected by the audience. She is one of the most logical and pleasing lecturers who have ever visited the city. Comm.

Spiritual Manifestations of Early Centuries.

No doubt if ancient records of the early history, the home experience, and the folk lore of races at and prior to the foundation of the Christian religion, could be recovered from the debris of ages, we should find them redolent with the impress and increase of spiritual manifestations among human beings.

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However much California may rebel against the long-continued rains they may congratulate themselves it is not freezing and snowing. The holidays are past and people are resuming their usual occupations as before the season of festivity and merry-making came. Spiritualists are seemingly awake to the needs of the hour, and good reports come in from various quarters.

Mary P. Morrill, of Chula Vista, San Diego County, writes as follows of the progress of the work in that section:—"Sunday, December 16th, we spent a most enjoyable day with the San Diego Spiritualists. In the morning we visited the San Diego Spiritual Society, where we had the pleasure of listening to an address and fine psychometric tests from the guides of Mrs. Pryor, of San Francisco. Mrs. Pryor's stay has been short, but she has endeared herself to all hearts as well by her kindly manners as her mediumship. This society and the First Spiritual Society of National City were invited to meet at Lafayette Hall at 3 p. m. with the First Spiritual Society of San Diego, to commemorate the anniversary of the National Association. Fine music was rendered by a quartette of singers from both of the San Diego societies. President Rogers opened the meeting with a few appropriate remarks, and spoke with pride of the fact that the First Society held a charter from the N. S. A. Dr. J. M. Peebles made the first address. He spoke on 'The Christ Principle' in his usual eloquent and liberal manner. He was followed by the Rev. Charlotte M. Johnson, the leader of our home mediums, whom we all delight to honor. Circles were then held, after which a banquet was given with hot coffee, conversation, and a general good time occupied the interval hours until the evening services began. Dr. Anna P. Wilder, an earnest worker from the State of Washington, who has been ministering to the First Spiritual Society for the past five weeks, gave the first address of the evening, and was followed by Mrs. Pryor. We all went home wishing that union meetings were more frequent."

From the Los Angeles Herald of January 1st, we glean the following report of the good work being done in that city. After speaking of the Christmas tree for the Children's Lyceum, an account is given of the work of Dr. N. F. Ravlin and Dr. Louis Schlesinger as follows:—"At 7:30 the hall was filled by those seeking for knowledge of the beyond, and to say the promises were all fulfilled is putting it mildly. Mrs. Pettit sang 'Life's Story' very sweetly to the enraptured audience, who testified to her ability to please by generous applause, after which the president introduced the address—hammer test medium, Dr. Louis Schlesinger, of San Francisco, who then proceeded to give public tests from the platform to some eight or ten individuals in the audience, most of whom are well known skeptics and opponents, in fact, to the phenomena of the Spiritualist. So real and so wonderfully conclusive were some of the messages given that the doubting ones were confused, worse, confounded, by the proofs that were piled up about them, like a Chinese wall, refusing to be downed by doubt or cavil. After the public demonstration, the doctor gave private sittings to ten others, all skeptics, and with but one exception, all were more than satisfied of the theory of spirit identity and the continuity of life beyond the grave. Much credit is due to Dr. N. F. Ravlin and the society for their untiring labors in securing the

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LOCALS AND PERSONALS.

—George H. Brooks may be addressed at 420 Jackson street, Milwaukee, Wis.

—United Spiritualists at the auditorium of new Odd Fellows Temple, Sunday evening, 8:30 p. m.

—N. who sends a question, should also send full name and address, that we may reach him with our reply.

—J. Madison Allen is lecturing in Stuttgart, Ark., and goes to Texas in February. May visit Little Rock and Hot Springs en route.

—Developing circle Tuesday afternoon and Friday night, and public circle Thursday night by Mrs. Myers and Mrs. Carpenter, 1022 Vine street.

—We call attention to Dr. De Hoog's adv. in another column especially to Mrs. Cruger's testimony, as it belongs to that class of cures which may be classed as miraculous.

—Dr. Dean Clark is doing efficient spiritual work in Seattle, Wash. He is the right man in the right place among those hardy northerners, whose experiences make them fit receptacles for his bugle calls of warning and prophecy.

—The Ladies' Aid of the Union Society meets this week, on Thursday afternoon, at Mrs. Greenmeyer's residence, 187 Eastern avenue. A general invitation is extended to all the ladies interested in the cause to attend.

—Mrs. W. S. King, who has been an invalid for a long time, has been removed from 173 W. 10th street, to a more pleasant quarters at 350 West 11th street, where she will be pleased to greet her many friends. Much sympathy is expressed in behalf of this once active worker, in the cause.

—Get a copy of the N. S. A. pamphlet before they are all sold. They will be sold eventually, and many will regret not having hurried. But we want to get them off our hands now, simply to get back our outlay. There is no profit in them for us, but the purchaser gets a dollar's worth of reading matter for 25 cents.

—P. L. O. Keeler, of Boston, lately received a letter enclosing money and containing a request for an early reply, but the name of the writer. Should the sender of the money be disposed to pass judgment in consequence of obtaining no answer to his letter the reader will know the reason and fix the blame accordingly.

—The youthful members of our cause should not forget the Union Society supper and social, on Thursday evening, January 31st, at Odd Fellows Temple banquet hall. Those who remember the bright scenes of Monday evening, but again. Others have yet something to learn of the beautiful surroundings that constitute part of the evening's entertainment. Admission, 25 cents.

—Professor J. R. Campbell, M. D., V. D., of the American Health College, Fairmont, writes: "It is about time for me to renew my subscription to the LIGHT OF TRUTH, and herein enclose you the usual two dollars. I hope, however, that the paper is worth it. Two dollars was our former price, but Dr. Campbell thinks one dollar does not pay for the information he gets, and will not have his subscription reduced, whatever we may do."

—Dr. C. E. Watkins, of whom a contributor writes in connection with Dr. J. M. Peebles on third page of this issue, will honor Cincinnati with a visit before pursuing his journey farther westward—California, being his destination. He has engaged rooms on the parlor floor of the Palace Hotel, and will occupy them with his family on February 10th and 11th—Sunday and Monday—leaving again on Monday evening. But during his two-day sojourn here, Dr. Watkins will see a limited number of those who are sick and whose ailments he will diagnose free of charge. We extend to him and his family a hearty welcome, and "his visit here be productive of good all around."

—The clearest, most comprehensive, and in every way the best and most extensive treatise on "Hypnotism" for popular reading, has been prepared by Carl Sestus, who for the past two or three years has been held and held by the people of Chicago with his experiments in it. There is much in the book to interest investigators. The writer is a man who has given the subject undivided attention, whose fame has spread far and wide for the work he has done, and he tries, so far as he can, to explain everything connected with the phenomena. The book is full of anecdotes and reminiscences. It is written more for the masses than for the physician.—New York World.

—The First Christian Society of Spiritualists met at 227 Main Street, Sunday, January 21st at 2 p. m. The guide of Mrs. Fowler favored us with a short address, testifying with good advice and spiritual logic. We were advised that heaven is but a condition, and the place to seek it right here and now. The home circle where love abides was cited as the abode we seek and to profit by our daily lives in treasure and fostering a fellowship that will place us in rapport with this condition. Mrs. Ropp followed with tests, which proved to be better and better each time. After one hundred tests were given, and strangers received the principle number. Before departing her guide gave a little talk, advising us of her many visits to the distressed and suffering and how she was aged to keep constantly employed on the spiritual side of life in endeavor to uplift the down-trodden and comfort the sorrowing. Mrs. Harrison, who had been a member of the society for some time, made us of one mind. Notwithstanding the crowded condition of our hall, which was packed to repletion, good order prevailed throughout. No money was collected. The next Sunday at the usual time.—A. P. B.

—The First Society of Bible Spiritualists met last Sunday at G. A. R. Hall, 115 West Sixth St. The services were opened by our regular speaker, Dr. Mary Gebauer, after which her guides delivered a grand lecture, taking as their subject: "Truth will never die," and very much pleased the audience with the truthful sentiments flowing from her lips. Independent plate-writing by the guides of Miss Magie Fenbo, 30 East Thirtieth street, Covington, Ky., followed, with under test condition was very well done without any delay. Knots were tied in several handkerchiefs, which were placed between the slates, the medium not coming in contact with them. The guides of Miss P. B. Bradley gave some tests of spirit-return which were mostly all recognized. Dr. Mary Gebauer's guides continued the services in answering questions to the satisfaction of those concerned, also gave a few descriptions of spirits present to total strangers, personating their characteristics, which were readily admitted to be correct. Some readings of articles were also given by her, which were marvelously correct. The meeting was closed next Sunday at 2:30 p. m., the same mediums to facilitate. Good music was furnished by Mrs. Ross. Friday, January 25th, at 7:30 p. m., at the same hall, a social—including refreshments—will be held for the benefit of the society. Admission 15 cents. Everybody is invited and a good time is promised. Good talent will be present.—Corr. Sec'y.

Newport, Ky.

The Ladies' Aid met at the residence of Mrs. Holland, with a fair attendance. The meeting was opened by Mrs. Fowler's control, who delivered some beautiful thoughts, after which Rebba gave a number of tests. The other mediums present were Mrs. McGee and Mrs. Kane.

On January 24th the meeting will be held at the residence of Mrs. Willis, 29 E. Second street, Newport, Ky.

Grand Outpouring at Odd Fellows Temple.

The services of the Union Society of Spiritualists at the beautiful auditorium of the New Odd Fellows Temple last Sunday was characterized by its immensity. One of the largest audiences of the season was present to greet Cincinnati's favorite speaker, Mrs. R. S. Little, who had just returned from a six weeks' lecture engagement in the East. And to add cheer to the enthusiasm the entire hall had been decorated with garlands of evergreen and silk, bunting most artistically arranged, and in beautiful harmony with the already handsome appearance of this portion of the building. It was indeed a grand reception of the beloved speaker, and added to her inspiration and eloquence.

Services were opened by an exquisite piano solo by Miss Tillinghast, followed by congregational singing and a touching invocation by Mrs. Little, whereupon Mrs. Little, radiant with the delight of everybody, "She sang to me of home sweet home." A rousing applause greeted the latter at the close, a mark of appreciation well deserved for its excellent delivery.

President Lovejoy then introduced Mrs. Little to the many strangers present, and an ovation of applause that was complimentary in the highest degree. Her theme for the evening's discourse was "The Wealth of Poverty and the Poverty of Wealth." It was a fitting subject for the occasion, and showed to what depth Spiritualism probes into the philosophy of human affairs. Any highly gifted speaker, no doubt, could have interested an audience on the wealth of poverty, from a mortal or worldly standpoint strictly, and shown that the world's progress is due, in large measure, to the vicissitudes of mankind, but could not have followed up the discourse on the lines that she did, showing that in wealth there is also the greatest poverty. In the latter portion of the argument Mrs. Little had the facts to build on, and thus could carry her hearers through the open doorway of the spirit world into a realm that enforced attention not attained by all classes of speakers. Her aim was to show that genius, contentment, love, etc., constituted the wealth of poverty which money could not purchase, and that the reverse was the poverty of wealth that could only be purged by good deeds. She also touched on many points that were incidental to the subject under discussion and thus made up a volume that gave food for a week's hard thinking.

At the close of the lecture Mrs. Little rendered a piano solo that was like sweet balm to the soul longing for the tender vibrations of music's charming effect.

The president then made a number of announcements, among which was the sad information that Miss Wilhelm, the charming young violinist, had been absent on this occasion on account of illness. The hope, however, was expressed that she would not be found wanting next Sunday.

Mrs. Little then closed with a beautiful invocation on the subject of the evening.

Services next Sunday, as usual, at 7:30 p. m.—One of the most pleasant events of the season will be the supper and social of the Union Society at banquet hall of new Odd Fellows Temple, Thursday evening, January 31st. Tickets only 25 cents to both. The above is for the benefit of the free Sunday services, of which the public gets the benefit, and donations in cash or kind are welcome. In order, and may be sent to the hall on Thursday afternoon, where it will be received by a committee of ladies.

Covington, Ky.

Spiritual League, Greer Bldg., 334 Scott street, held services as usual last Sunday. The audience, among whom were many new faces, were held spellbound by the words of wisdom which fell from the lips of Mrs. A. M. B. of Boston, who took for his subject, "The Ideal Man." Following the lecture, we were entertained by Mr. Jos. Muggidge, whose guides made their first appearance before the public. His tests were few, but recognized by all to whom they were given. Mrs. Neve gave tests in her usual convincing manner, and made all happy by some message from the spirit friends. Mr. Sawin then followed by a key, a counterfeiter, money, but that is never the genuine; and where there is no genuine there can be no "duplication."—Corr.

Washington, D. C.

Matters in the spiritual realm here remain as per usual. Communication, excepting that Scottish Rites Hall, 908 Pennsylvania avenue, is occupied by Mr. and Mrs. Perkins, Evangelical Spiritualists, and who seem to have a host of workers in the field. Mr. Perkins, a native of Boston, who took for his subject, "The Ideal Man," followed the lecture, we were entertained by Mr. Jos. Muggidge, whose guides made their first appearance before the public. His tests were few, but recognized by all to whom they were given. Mrs. Neve gave tests in her usual convincing manner, and made all happy by some message from the spirit friends. Mr. Sawin then followed by a key, a counterfeiter, money, but that is never the genuine; and where there is no genuine there can be no "duplication."—Corr.

Cleveland, O.

The Children's Progressive Lyceum of this city will celebrate the twenty-ninth anniversary of its organization with appropriate exercises at Weingarten's Hall, corner of Prospect and Brown streets, Sunday, January 27th.

The order of exercises are: 10:30 a. m.—Lecture, "The Spiritualist's Creed," by Mr. F. E. Bellows, 7:30 p. m.—An elaborate program will be presented, consisting of brief addresses by several of the old workers, followed by a musical and dramatic readings by the F. E. Bellows Entertainment Company, composed of the pick of "Greater Cleveland's" talented artists. Admission 25 cents. B. F. Bellows, conductor.

New York, N. Y.

The Ladies' Aid Society gave its second social of the season at Adelphi Hall on Friday evening, January 11th.

The program of music, vocal and instrumental, recitations, etc., was well rendered, and afterwards dancing was kept up till a late hour.

On February 14th the third social will be held, and a very unique entertainment will be presented, under the supervision of the well-known Oriental, Mr. Ruy de Matta. A representation of life in the East, consisting of a scene from Mosque life at Mecca, an oriental marriage ceremony, banquet, festivals, funeral, bazaar, etc., in appropriate costumes, introducing the dances and music of the East.

The officers of the society for 1929 are: President, Mrs. G. B. R. Storer; vice-president, Mrs. L. S. Caldwell; treasurer, Mrs. C. B. Butler; secretary, Mrs. K. D. Knox; chairman of Relief Committee, Mrs. Caldwell; chairman of Entertainment, Mrs. Bartman; chairman of Reception, Mrs. John R. Lowther; chairman of Supper Committee, Mrs. F. Richards; trustees, Mrs. John R. Lowther and Mrs. K. D. Knox. Socials will be held monthly, to which all are cordially invited.

KATE D. KNOX, Recording Sec'y.

Columbus, O.

I have been stopping for the past week at Mr. W. R. Colby's house on Price avenue, looking over the spirit world through his own medium, and by my spirit friends to leave my home in Chicago, Ill., and come to Columbus, and there to stay here until they give further instructions. I will now give, for the benefit of the readers of your valuable paper, a little interesting experience which I have had since my stay here.

One morning while Mr. Colby, wife, and mother, my husband and self, were seated around the breakfast table, Mr. Colby suddenly remarked that some one wanted to write, whereupon we all joined hands, and in less than one minute Mr. Colby said that they had finished, and upon going up stairs in the seance room, where a pile of slates were lying upon the table we found, to our astonishment, three slates all filled with writing of various colors; also five pictures of my guides and one of my slates, together with full instructions from my own guides respecting my development during my stay here. At another time, while the slates were upstairs, messages and pictures appeared again, while sitting down stairs, with a message from my own son, promising to bring me letters in the future.

On Saturday night the spirit friends promised to try and bring them if we would form a circle of our own family, and we did so. We had not sat five minutes when the room was filled with the spirit of my guides and one of my slates, together with full instructions from my own guides respecting my development during my stay here. At another time, while the slates were upstairs, messages and pictures appeared again, while sitting down stairs, with a message from my own son, promising to bring me letters in the future.

I am an admirer of the LIGHT OF TRUTH, and think it the best spiritual paper there is.

MRS. MAGGIE E. SKELLS.

London, Ont.

The Free Press, of the 14th of January, contains the following:

"Why, every good is met with determined opposition? The answer, a Spiritualist remarked to a Free Press reporter. The people would yet have their eyes opened to the truth concerning Spiritualism, and then would find who had been the real dupes. Asked regarding Dr. Lockwood, he had really answered the cause of Spiritualism. He came to talk to a people who were overwhelmingly opposed to it, and he was met with determined opposition. The answer, a Spiritualist remarked to a Free Press reporter. The people would yet have their eyes opened to the truth concerning Spiritualism, and then would find who had been the real dupes. Asked regarding Dr. Lockwood, he had really answered the cause of Spiritualism. He came to talk to a people who were overwhelmingly opposed to it, and he was met with determined opposition. The answer, a Spiritualist remarked to a Free Press reporter. 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